

756 latter possessed similar objects, used for rain
177 making in early days, but that such "were buried
with owner when he died."

MUSICAL INSTRUMENTS

- 534 Musical instruments few, simple; 3 varieties
rattles used; drum (tamburin, Sp.) lacking; SM
had made one at Tejon and brought it home, but
"Tübatulabal didn't use them." Musical rasp also
lacking.

Rattles.- Split-stick rattle (ka·ba·ba·yništ)
made from peeled stalk dry elderberry (ku·hupšil),
Sambucus velutina D. & H., foothill floral area,
split down center; split ends both same length;
total length of specimen made by SM 18 in., length
of split section 14 in., handle 4 in. Made by
men; used at dances to accompany dance songs (SM).

[17] Cocoon rattle (pa·ʒo·alginist) similar to
Maidu rattle (Kroeber, Handbook, 420, fig. 37b);
consisted of slender stick about 12 in. long
with 4-6 cocoons (ši·ko·lolondin hani·n, butter-
fly's house) tied on upper end. Slit made in
cocoon at one end, 2-3 small pieces rock put in,
slit end tied with twine and cocoon attached
with twine to stick. Old men used cocoon rattles
to accompany songs they sang softly to them-
selves at night after going to bed (SM).

Dewclaw rattle (ša·liš) consisted of 8 dew-
claws (ša·lu·n) threaded through short buckskin
thongs knotted at one end and tied to stick about
5 in. long. When rattle shaken, end of stick to
which dewclaws attached held downward. This rat-
tle used by rain doctor.

Whistle.- Quill whistle made "from a big
feather cut like a [cane] pipe," mentioned by
FP; her father had used such (see p. 73). FN
agreed quill whistle used, but neither informant
could remember name for this whistle or give
further details; SM knew nothing about it.

Boys and girls made whistles from short hollow
sections of Eriogonum nudum Dougl., foothill
floral area (šiko·nišpu·l).

Flute.- Flute (lu·lu'iš) made of peeled elder-
berry stalk from which pith had been poked out
with stick; about 26 in. long; had 6 holes, first
of which was 8 in. below mouth end, other 5
spaced at 1 1/2-in. intervals beyond it toward
distal end; end blown. Man played flute to him-
self, for own amusement during daytime; did not
take it into sweat house to play; young men some-
times played it when courting (SM).

Musical bow.- Musical bow (pi·6l·wi·ništ,
also name for Jew's-harp) used occasionally, "not
very much"; man plucked bowstring of hunting bow
with index finger as he held one end of bow in
mouth (SM).

[p. 35(b)]

524 Bull-roarer.- Bull-roarer (ku-lišt, lit., in-
 534 strument for playing, i.e., toy) made from stalk
 of Spanish bayonet, *Yucca whipplei* Torr., foot-
 hill, desert floral areas. Stalk dried, split in
 half, section 8-10 in. cut off, attached at cen-
 ter (sic) to 4-ft. length of native twine; stick
 handle lacking. Boys' toy (SM).

TOBACCO

137 Two species of tobacco (šo'ogonht), *Nicotiana*
 249 *bigelovii* Wats. and *N. attenuata* Torr., grow
 wild on floors of Kern and South Fork valleys
 and on slopes of lower foothills, at elevation
 from 2500-2800 ft. Of 2 species, *N. bigelovii*
 commoner than smaller-leaved *N. attenuata*, but
 native term is same for both and 2 species grow
 side by side, sometimes less than 1 ft. apart.
 At various points in South Fork valley not yet
 under cultivation wild tobacco plants are con-
 centrated in 1- or 2-acre patches or fields
 (šo'ogonhtin ugan), sparsely interspersed with
 low clumps of brush and turkey mullein; from
 such fields (pl. 3) tobacco was and still is
 (1933) being gathered for use by Tübatulabal
 women.

249 Tending and preparation.- Tobacco patches
 never burned over in fall; although ES drew my
 attention to half-burned clump of brush situated
 in patch she and FP were "working" in 1932, say-
 ing tobacco seemed to grow better where ground
 had been burned over, she and SM both said to-
 bacco patches were never fired in order to pro-
 duce better stands of plants next year. "The
 rain is what makes the plants grow" (SM).
 In spring, about June 1, when plants 18-24 in.
 high, and beginning to blossom, women working
 singly or in groups of 2-3 began tending wild
 tobacco. This first tending consisted in snip-
 ping off, with thumb and index finger of right
 hand, side shoots and occasionally tips of
 plants. Hardy plants, mainly of *bigelovii* spe-
 cies, which did not have too many small shoots
 clustering around base of main stalk, selected
 for attention; after woman had pruned plant she
 would sometimes, but not always, wrench off some
 of large leaves which grow flat on ground around
 base of plant, and occasionally she would uproot
 weed growing close by plant. Selection of plants
 to tend made more or less at random from among
 numerous healthy specimens surrounding women
 workers; according to MM it was owing to this
 that later, several pruned plants were overlooked
 at final harvesting of crop. At first pruning of
 their 1932 crop ES and FP worked from 6 a.m. to
 around 10 a.m.; all trips to tobacco patch made
 early in morning, to take advantage of compara-
 tive coolness for, although pruning itself not
 difficult, it necessitates almost constant stoop-
 ing over plants in full glare of hot midsummer
 sun. Also sun makes tobacco "strong" and sticky

[p. 36(a)]

[P. 516] Tubatulabal N522

T
Y
343

no door, the doorway being merely an opening between the rafters (there probably was a doorway frame of some sort). The fire was in front of the center post. Firewood was kept in two piles, one on each side of the entrance; men sitting next to these put wood on the fire.

T
Y
[394]T
Y
515

Men did not indulge in sweats until they were twenty-five to thirty years old. Evening (late afternoon?) was the most popular time for a sweat, after which they would swim and return home to sleep. While in the sweat house men usually "just lay around." Sometimes, merely to entertain others or to practice, a man would dance the ha't:m (the "piston-rod step" of Powers) if someone would sing for him. For such a performance there was no costume; it had no ritual significance. No games were played in the sweat house, nor was smoking indulged in -- "it was too strong in there."

T
Y
517

MISCELLANEOUS DATA

T
Y
524

Games---Women played huč'u'w's, the walnut-shell dice game, in the daytime only.

T
Y
323

Pottery---Pottery was made at Sototlo by women. The pounding of the clay paste, the coiling process were the only details remembered.

T
Y
436

Money---The small disc money of clamshells was measured by doubling a strand and then slipping it into a series of chain-stitch loops. A "rope" long enough to reach from the wrist to the shoulder, was worth \$2.00 in "American money." Such a strand was exchanged for an eagle's leg with the down still intact.

T
Y
286

Blankets---F.M. did not know how "woven" skin blankets were made, save that strips of rabbitskin or wildcat skin were used in them.

T
Y
805

Calendar---A calendrical system of months based on moons was used in the old days. The only name he remembers was that for the month roughly coincident with February: kala'sa, meaning "blows it all away" or "cleaned up," because it was a period of high winds, trees were bare, and the leaves all blown away.

T
Y
301

Hair nets---These were used "everywhere" for the basis of feather head ornaments. A single hairpin (tsama'ni) held the ornament in place. Neither the net nor hairpin was used for ordinary dress, nor by women.

T
Y
[237]

Yellowhammer strips---Ornamental bands of sewn yellowhammer feathers (paiya'men) were known but rarely used.¹³⁰ A doctor who owned one would wear it for the dancing on the night of celebration following a mourning ceremony. It was never used when the doctor was dressed for curing; it was "just to look pretty." The band was worn around the head with the ends hanging down the back.

T
Y
534

Musical instruments---The flute (uči'1) was made of elderwood; number of holes not

¹³⁰Cf. Kroe specimen (1914., pl. 58).

[P. 52a] Tubatulabal NS22

534 known. The clapper (tawá'twá:l) and cocoon rattle (sa'nač) were used. The musical bow was known to the Southern Yokuts, Choinimni Yokuts, and probably northward throughout the foothills as it is reported from Western Mono, Miwok, and Maidu.¹³¹

T
Y
224
411 Hunting.---P.M.'s father was a fine hunter; Cougar was his dream helper. When P.M. was about fifteen years old, his father took him hunting. Sinew-backed bows were bought from Pitanisha (Tubatulabal) living near Kernville. But plain bows of elderwood [? he claimed] were made at Sototlo. Arrows were of button willow tipped with a white-oak point, or of obsidian if for deer.

T
Y
224 The deer disguise was made of the complete head, antlers, and skin. The head was stuffed with grass. The wearer leaned on two sticks to imitate the animal, and with them would crash about in underbrush to simulate fighting deer.

Bears were lured out of their caves by a fast runner, and shot by two or three good hunters waiting in ambush.

After the killing of an especially large deer or bear, the animal's head was sprinkled with eagle down. P.M. never heard of selling bear paws or skin to someone with a bear totem. He thinks bear was not a totem animal for any one at Sototlo.

T
Y
223 In dividing up a carcass, the man who took the skin did not receive any meat. Men did tanning of hides.

T
Y
223 The pigeon booth from which birds were snared is probably native to this region, as well as northward along the foothills, although that seen and illustrated by Holmes was on the Tule River Reservation.¹³²

T
Y
276 Tobacco.---Tobacco (so'gon) was drunk with lime. The preparation was like that elsewhere: the cakes of dried leaves were pounded with a small mortar (koi'was) and pestle (pa'lwi), crushed shells (ta'sep) were added, and water was stirred in. It was taken in the evening by persons of either sex who were at least twenty years of age; the purpose was to aid dreaming. Crushed tobacco was smoked in a cane pipe (ha'la) or an elderwood pipe (wi'se'ta, elderwood). Tobacco was made in the usual two cake forms, so'gon and politsi'na, but of the latter P.M. could only say that it was stronger and molded in the usual cylindrical shape.

T
Y
372 Tinder.---Oak balls contained a shreddy, corklike substance called yé'ska, which was used as tinder in making fires and lighting pipes.

T
Y
278
757 Medicine.---Redwood sap (ta'nal) was shaved up in a pot of hot water. A person with a wound which bled profusely steamed himself with this under a blanket; a woman who had given birth also used it in this way. A little of

¹³¹Ibid., 419, 542; Barrett and Gifford, 250; Wohmann Western Mono, herein, Pt. II.

¹³²Anthropological Studies, pls. 31, 32.